



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem ¹ .	حَمِّ
2. By ² The Book ^x the manifester ^x .	وَالْكِتَابِ الْمُبِينِ
3. Verily We, We made it ^x Qur'an Arabic <i>la'alla</i> (<i>craving currently unavailable deed that / perhaps</i>) you ^b celebrate you ^z .	إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ
4. And verily it ^x (is) in the Book's ^x Mother <i>lady</i> ³ (<i>directly and possessively from</i>) Us (<i>is</i>) surely <i>Aa'leyo</i> (<i>High beyond description</i>), <i>Hakeemon</i> ⁴ (<i>infinite bekma</i> ⁵ Possessor).	وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَّ حَكِيمٌ
5. Do then [We] strike a'n (off) you ^b the <i>thekra</i> (<i>Qur'an/messenger-reminder</i>) (<i>in</i>) condonation ⁶ ; that you ^c were a people, exceders.	أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ
6. And how-many ⁷ We sent of a prophet ^x in the firsts.	وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ
7. And not <i>ya'ateyhom</i> ^x (<i>approaches/comes-to them</i>) ^x of a prophet ^x except they ^z were by him <i>yastab'zeona</i> (<i>they^z affirmably jesting</i>).	وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ
8. So We perished a harder than them seizing; and proceeded the firsts' example ^x /parable ^x .	فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ
9. And <i>la'en</i> (<i>indeed if</i>) you ^h asked them: Who ^a created the Heavens ^w and the Earth ^w ; surely assuredly (<i>would</i>) say they ^z : created them ^w The Mighty The Omniscient.	وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ
10. Who made for you ^b the Earth ^w <i>mehadan</i> (<i>bedding/-cradle/fixed-expanse</i>) and [He] made for you ^b in it ^w paths, <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) you ^b <i>tahtadona</i> (<i>you^z find and accept the divine-guidance</i>).	الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ
11. And Who <i>naẓẓala</i> (<i>iteratively descended</i>) [He] from the sky ^w water ^x by a <i>qada'ren</i> (<i>standard/measurement</i>); so We resurrected by it ^x <i>baldatan</i> ^w (<i>region/country/city</i>) ^w dead ^w ; like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x <i>tokbrajona</i> (<i>you^z be emerged-/resurrected</i>).	وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ تُخْرَجُونَ

¹ See the *Lexicon* attached to this *Translation* for a commentary.

² In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

³ The word “لَدُنْ” is *closer* than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ,” thus, “لَدُنْ” which *closer* spatially and *more specific*. So, “directly and possessively from” (Us) seems to indicate such *closeness*. See *اللسان*.

⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “الحكيم.”

⁵ See the *Lexicon* attached to this *Translation* for “bekma.”

⁶ The expression “أَعْرَضَ عَنْهُ” = “ضَرَبَ عَنْهُ صَفْحًا” translating this into: “[he] struck off him (in) condonation,” = “pardoned him for his wrongdoing.” The word *صَفْحًا* is *حال* = *denotative of state*, or *infinitive noun*., so (*in*) is prefixed to denote that.

⁷ The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

12. And Who [He] created the pairs ⁸ , all (of) it ^w ; and [He] made for you ^b of the <i>folke^x (ship/ships)^x</i> and the <i>an'aame^w (cattle/sheep/goats/camels)^w</i> what you ^z ride.	وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلُكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾
13. To embark/set ⁹ you ^z on its ^{x10} backs ^x afterwards you ^z remember your ⁿ Lord's boon ^{w11} if you ^z embarked/set on it ^{x12} and you ^z say: <i>subhana¹³ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of)</i> Who subjugated for us this ^x while we were not for it ^x subduers/associates ¹⁴ .	لَتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾
14. And verily we (are) to our Lords surely transposing ¹⁵ .	وَأَنَا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾
15. And they ^z made for Him of His <i>eba'de (worshippers/submitters/laves)</i> a part; verily the mankind (is) surely <i>kafooron (iterative unbeliever/ingrate)¹⁶</i> manifest.	وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾
16. Or <i>ittakhatha¹⁷ (took and made [He])</i> of what [He] creates daughters; and <i>assfa¹⁸ (preferentially appropriated)</i> you ^b [He] by the sons.	أَمْ أَتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ ﴿١٦﴾
17. And if <i>bushshera¹⁹ ([he] had been told pleasant tidings)</i> an <i>abado²⁰ (a lone/any-one)</i> (of) them by what [he] struck for <i>Ar-Rahman</i> a parable/example remained his face blackened ²¹ while he (is being) <i>ka'dheemon²² (unrelentingly suppressor of his grief)</i> .	وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾
18. Is whom ^p (is) (being) reared [he] in the ornament ^w while he (is) in the dispute other than a manifest.	أَوْ مَن يَنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾
19. And they ^z made the angels, who ^r they (are) <i>eba'de (worshippers of/submitters of/slaves of)</i> <i>Ar-Rhama'ne</i> females; have they ^z witnessed their creation; shall	وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ

⁸ The word “زَوْج” in “زَوْجِينَ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاجٌ” which could also mean: (2) similar, i.e. the look-likes., (3) hues. See اللسان.

⁹ The word “اسْتَوَى” = “عَلَا فَوْقَ الدَّابَّةِ وَفَوْقَ الْبَيْتِ” See اللسان. So embark is to board a vessel or go aboard.

¹⁰ The pronoun “هـ”=“his” indicating the “gender,” which is masculine singular, subjective noun. See القرطبي. Also, this pronoun refers to “some,” as the embarking would happen with respect to “some” not everyone of what is to be embarked on. Additionally, “الازواج” and the “الفلك” and the male of the “الانعام” all are masculine gender; although in English the pronoun “it” suffices for all, i.e. “it” for [his] and [him]

¹¹ See the Lexicon attached to this Translation for “ne'amah” (“boon”).

¹² See footnote 10 above regarding it^x.

¹³ The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

¹⁴ The word “مقرنين” has many meanings, among them: “مطيقين”= “we are capable of having it within/ under our power.” The word “مقرنين” could mean: “companions or associates.” See التاج.

¹⁵ The word “منقلبون”= “we (are) transposing,” means we are betaking our selves returning.

¹⁶ The word “كفور” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ ingrate.

¹⁷ The word “اتَّخَذَ” from “الِاتِّخَاذِ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذِ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

¹⁸ The word “أَصْفَى” in “أَصْفَاكُمْ” means: [He] preferentially appropriated, i.e. favorably individualized.

¹⁹ See the Lexicon attached to this Translation for bashashara (youbashsharo/ mubasheron= بُشِّرَ بِبُشْرٍ مُبَشِّرًا).

²⁰ See the Lexicon attached to this Translation regarding “أحد.”

²¹ The expression “face blackened” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress.

²² The word “unrelenting” is employed here to intensify “suppressor” as the Arabic is “كَظِيمٌ” not “كَاطِمٌ.”

(be)written their testimony and (to be)questioned they ^z .	سَتَكْتَبُ شَهَادَتَهُمْ وَيُسْأَلُونَ ۝
20. And they ^z said: had willed <i>Ar-Rahma'no</i> not we worshipped them; not for them by <i>tha'leka</i> (<i>afar-that-it/</i>) ^x of a knowledge; <i>en</i> (<i>not</i>) they except conjecturing they ^z .	وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا تَخْرُصُونَ ۝
21. Or <i>ataynahom</i> (<i>We accorded them</i>) a book ^x of before it ^x ; so they (<i>are</i>) by it ^x <i>mustamsekona</i> ²³ (<i>they^z assiduously-holding-on</i>).	أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ۝
22. Rather they ^z said: verily we found our fathers on an <i>ummaten</i> ^w (<i>way/religion/faith</i>) ^w and verily we (<i>are</i>) on their footsteps <i>muhtadoona</i> ²⁴ (<i>we are: followers/who found and accepted the divine-guidance</i>).	بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ۝
23. And like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x not sent We of before you ^g in a village ^w of <i>na'theeren</i> (<i>iterative warner</i>) ^x except said its ^w <i>mutrafoo</i> (<i>they^z who are luxuriated</i>): verily we found our fathers on an <i>ummaten</i> ^w (<i>way/-religion/faith</i>) ^w and verily we, on their footsteps (<i>are</i>) <i>muqta-doona</i> (<i>pattering/modeling</i>).	وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُقْتَدُونَ ۝
24. Said [<i>he</i>]: even while albeit ²⁵ I came (<i>to</i>) you ^b by <i>abda</i> (<i>of better/ more divine-guidance</i>) than what you ^c found on it ^x your ⁿ fathers; they ^z said: verily we, by what (<i>had been</i>) sent you ^c by it ^x (<i>are</i>) unbelievers.	* قُلْ أُولُوْ جِحْتِكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ۝
25. So We avenged from them; so let-look [<i>you</i> ^s] how [<i>was</i>] the deniers' consequence ^w .	فَأَنْتَقِمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ۝
26. And <i>edh</i> (<i>when/while</i>) said <i>Ebraheemo</i> (<i>Abraham</i>) for his father and his people: verily I am <i>bara'on</i> ²⁶ (<i>absolutely disclaimant/ absolver of myself</i>) of what you ^z worship.	وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ۝
27. Except Whom <i>fattaraney</i> (<i>[He] had innately-perfectly-originated me</i>) so verily He, [<i>He</i>] will divinely-guide [<i>me</i>] ²⁷ .	إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۝
28. And [<i>he</i>] made it ^w a word ^w ever-lasting ^w in his descendents ²⁸ , <i>la'allā</i> (<i>craving currently unavailable deed that, perhaps</i>) they return they ^z .	وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ۝
29. Rather <i>matta'ato</i> (<i>I let relish the transitory worldly delights</i>) those and their fathers until came (<i>to</i>) them the right and a messenger ^x manifester.	بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ ۝

²³ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on to* some thing; (7) having urinary obstipation (*blockage*).

²⁴ See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*.”

²⁵ The construct “أولو” is made up of *three distinct* components: (1) “أ، الإستقهام الإستكاري” = *disapprobatory interrogative*, (2) “و، الحالية” adverbial= “while,” and (3) “لو” = *conditional particle*=“albeit.” For (1) I chose “even” as an *intensive* to indicate something that is *unexpected*. For (2) “while” is *obvious*. For (3) “albeit” seems to me very appropriately self-explanatory.

²⁶ The word “براء” is stronger than “بريء” as “براء” is an *infinitive noun*. See التاج. To *infinitivize* “براء” *absolutely* is prefixed to it.

²⁷ The letter “ن” in “سيهدين” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “سيهدين” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي

²⁸ That is his sons, grandsons, his progeny.

30. And <i>lamma</i> (when/whence) came (to) them the right ^x they ^z said: this (is) a magic and verily we (are) by it ^x unbelievers.	وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾
31. And they ^z said: <i>lawla</i> (why have not) <i>nuzzala</i> (iteratively had been descended) this Qur'an ^x on a man, from the twain villages ^{w29} , great.	وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾
32. Do they divide your ^t Lord's mercy ^w ; We divided among them their living ^w in the life ^w (of) the world ^w ; and We raised some (of) them above some ranks, ^w to <i>yattakbetha</i> ³⁰ (take and make) some (of) them some subjugable; and your ^t Lord's mercy ^w (is) <i>khayron</i> (choicer/ superior/ worthier) than what they ^z gather.	أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾
33. And had that be the mankind an <i>ummatan</i> ^w (one faith community/a nation) ^w one-she ^y surely We (would have) made for whomever [he] unbelieves by <i>Ar-Rahma'ne</i> for their houses ceilings ^x of silver ^w and <i>ma'a'reja</i> (curvilinearly stairways) ^x on it ^w ascend they ^z .	وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِيُوبِتَهُمْ سَفَافًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾
34. And for their houses doors ^x and couches ^x on it ^w recline they ^z .	وَلِيُوبِتَهُمْ أَتُوبًا وَسُرَرًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾
35. And <i>zukhrofan</i> (gilded-adornment); and <i>en</i> ³¹ (not) all <i>tha'leka</i> (afar-that-it/) ^x <i>lamma</i> (but) ³² a <i>mata'ao</i> ³³ (resource for a transitory worldly delight) (of) the life ^w (of) the world ^w ; and the Hereafter ^w <i>enda</i> (by by Rule of) your ^t Lord (is) for the <i>muttaqeen</i> ^x (reverential guarders against Allah's displeasure) ^x .	وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾
36. And whoever [he] purblinds a'n (regarding) <i>thekre</i> (Qur'an/ mention of) <i>Ar-Rahma'ne</i> We destine for him a Satan, so [he] (is) for him a <i>qareenon</i> ^x (mate/ associate) ^x .	وَمَن يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾
37. And verily they surely assuredly repel them a'n (off) the path while they ^z reckon that they (are) <i>muhtadoona</i> ³⁴ (they who found and accepted the divine-guidance).	وَأَنَّهُمْ لِيَصُدُّوهُمْ عَنِ السَّبِيلِ وَنَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾
38. Untiled <i>ha</i> (when/ whereas) [he] came (to) Us said [he]: <i>yalayta</i> (O, for a longing that) between me and [between] you ^g a distance ^{x35} (spanning) the <i>mashreqaine</i> (twain sunrise's loci) so wretched (is) the <i>qareenon</i> ^x (mate/ associate) ^x .	حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾
39. And never benefit you ^b today <i>edh</i> (when/ since) you ^c wronged ³⁶ ; that you ^b (are) in the torment partnering.	وَلَن يَنْفَعَكُمْ أَلْيَوْمَ إِذْ ظَلَمْتُمْ أَنتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾
40. Do then you ^s (make) hear the <i>ssomma</i> (deaf people) ³⁷ ;	أَفَأَنْتُمْ تَسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْىَ

²⁹ That is either Mecca or Ta'if.

³⁰ The word "اتَّخَذَ" from "الِاتِّخَاذَ" which is "اِفْتَعَالُ" for "الِاتِّخَاذَ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

³¹ The article "إِن" is an article of negation = "not," see إعراب القرآن، لمحمود صافي.

³² The word "لَمَّا" is an article of restriction or circumscription, meaning but or but solely, see إعراب القرآن، لمحمود صافي. That is it means a particle of exception, i.e.: "but." See الفرطبي ومغني اللبيب

³³ The word "مَتَاعٌ" = "mata'ao" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

³⁴ See the Lexicon attached to this Translation regarding مهتدون.

³⁵ That is twice the distance between the sunrise at the Summer solstice and the sunrise at the winter solstice.

³⁶ See the Lexicon attached to this Translation for "ظالم" = "ظالِم" = "injustice-doer" and "اَظْلَمَ" = "wronger."

or [you ^s] aright-guide the <i>omya</i> (<i>blind people</i>) and whomever [he] [was] in a misguidance manifester.	وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾
41. So either [We] assuredly go ³⁸ (<i>away</i>) by you ^s then verily We (<i>are</i>) from them avengers.	فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾
42. Or [We] assuredly show you ^s which ^x We promised them, then verily We (<i>are</i>) over them <i>Mug'tadderona</i> (<i>Overcomeers/Prevailers</i>)).	أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾
43. So <i>istamsek</i> ³⁹ (<i>let-assiduously-hold-on</i> [you ^s]) by (<i>that</i>) which ^x (<i>had been</i>) revealed ⁴⁰ to you ^s ; verily you ^s (<i>are</i>) on <i>Sseratten</i> (<i>single and specific Path</i>) straight.	فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾
44. And verily it ^x (<i>is</i>) surely a <i>thekron</i> ^x (<i>repute/message/Qur'an</i>) ^x for you ^s and for your ⁿ people; and will (<i>be</i>) questioned you ⁴¹ .	وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾
45. And let-ask [you ^s] whom ^p W sent [of] before you ^s of Our messengers; have We made of lesser than-/without <i>Ar-Rahma'ne aa'lebatan</i> ^w (<i>deities</i>) ^w (<i>to be</i>) worshipped they ^z .	وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾
46. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We sent <i>Mosa</i> (<i>Moses</i>) by Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) to Pharaoh and his chiefs; then said [he]: verily, I am the worlds-Lord's messenger.	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾
47. Then <i>lamma</i> (<i>when/whence</i>) [he] came (<i>to</i>) them by Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>), <i>edha</i> (<i>suddenly/-whereas</i>) they (<i>were</i>) of it ^w laughing ⁴² (<i>scornfully</i>)).	فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾
48. And not We show them of an <i>Aya'ten</i> ^w (<i>miracle/sign/proof</i>) except it ^w (<i>is</i>) bigger than its ^w sister; and We took them by the torment, <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) they return they ^z .	وَمَا نُرِيهِمْ مِنْ ءَايَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾
49. And they ^z said: O, [you ^s] the magician ⁴³ , let-invoke [you ^s] for us your ^t Lord by what [He] covenanted <i>enda(with/by)</i> you ^s ; verily we surely (<i>are</i>) <i>muhtadoona</i> ⁴⁴ (<i>newwho found and accepted the divine-guidance</i>)).	وَقَالُوا يَتَّيِهُ السَّاحِرُ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾

³⁷ The words “صَمٌّ، عُمِي” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people. So, the transliteration.

³⁸ That is We take you away from: (1) city of Mecca, or (2) this life of the world.

³⁹ The word “استمسك” has several meanings, among them: (1) sought and held some-thing; (2) utterly held to some-thing; (3) endeavored, tried, and succeeded in holding on to some-thing; (4) took refuge in and held fast to some-thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to something; (7) having urinary obstipation (*blockage*).

⁴⁰ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

⁴¹ That is about it and your stand regarding it.

⁴² It must be noted here with respect to the word “ضحك” which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself “ضحك” = “فتح فاه و” (2) whereas “ضحك منه” = “يسخر منه” (3) “ضحك عليه” = “هزئ به” (4) “ضحك السحاب و” = “برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها” = “الزهر و العشب و ضحكت الارض Ayah, “منها يضحكون” = “منها يسخرون” = “laughing” scornfully.

⁴³ According to their understanding “the magician” is as good as “scholar” or “scientist,” so it is a word of honor and glory, hence they were “glorifying” him by such a call to help them. See القرطبي and اللسان.

⁴⁴ See the Lexicon attached to this Translation regarding “muhtadoon” = مهتدون.

50. Then <i>lamma</i> (when/whence) We doffed <i>a'n</i> (off)them the torment, <i>edha</i> (suddenly/ whereas)they(were)infracting.	فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٥٠﴾
51. And called Pharaoh in his people, said [he]: O, my people is not for me <i>Misra's</i> (Egypt's) proprietorship; and this-she ^{ym} the rivers ^x run ^w from under me; do then not discern/sight you ^z .	وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَنْقُورُ آلِيسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾
52. Or am I <i>khayron</i> (choicer/ superior/ worthier) than this ^x who ^x he (is) <i>mabeenon</i> ⁴⁵ (he who is feeble/ miniscule/ and despicable) and almost not [he] manifests ⁴⁶ .	أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾
53. So <i>lawla</i> (why have not been) cast on him bracelets ^w of gold or came with him the angels <i>muqta'reeneena</i> (made associatively/ chummily/ mates).	فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَأِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾
54. So <i>estakbaffaa</i> ⁴⁷ ([he] prompted bluffly to go along in astray) his people; so they ^z obeyed him; verily they were people <i>fa'sequeena</i> (rebels vis-à-vis Allah's command).	فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾
55. So <i>lamma</i> (when/whence) they ^z ired ⁴⁸ Us We revenged from them; so We drowned them wholes.	فَلَمَّا ءَاسَفُونَا أَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾
56. Then We made them antecedents and an example-/parable for the lasts.	فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾
57. And <i>lamma</i> (when/whence) (had been) struck Mariama's (Mary's) son a parable ^x /example ^x <i>edha</i> (suddenly/-whereas) your ^t people from him they ^z clamor.	وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ ﴿٥٧﴾
58. And they ^z said: are our <i>aa'leba'to</i> ^w (deities) ^w <i>khayron</i> (choicer/ superior/ worthier) or he; not they ^z struck it ^x for you ^g except contentiously; rather they (are) people <i>kba'ssemona</i> (iteratively disputers/ litigators).	وَقَالُوا ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾
59. <i>En</i> (not) he except an <i>abdon</i> ⁴⁹ (a slave), <i>an'ama</i> ⁵⁰ (We had graced bounteously and ennoblingly the most desirable and delighting boons) on him; and We made him a parable/example for Israel's sons.	إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥٩﴾
60. And if ⁵¹ [We] will surely We made of you ^b angels in the Earth ^w succeeding.	وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَّلَآئِكَةً فِي الْأَرْضِ تَخْلُفُونَ ﴿٦٠﴾
61. And verily he/it ^{x52} (is) surely a knowledge for The Hour ^w ; so let not [you ^s] assuredly dubitate by it ^w ; and	وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ ﴿٦١﴾

⁴⁵ The word "mabeen" is singular, masculine, objective, noun meaning: he who is feeble, miniscule, and despicable.

⁴⁶ Perhaps this is in reference to the lisp in Moses' tongue.

⁴⁷ The word "استخف" has several meanings, such as, applicable here, and Allah knows best, is "حمله استغفالا باتباع" i.e. prompted him bluffly to go along in astray. So "استخف" here means: "he prompted bluffly to go along in astray." See *اللسان* and *الهادي*.

⁴⁸ The word "ءاسفونا" = caused our ire or "ired Us." See *كتاب العين* لـ الفراهيدي and *أحمد الحلي* لـ الدّر المصون.

⁴⁹ The word "abdon" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

⁵⁰ The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "أنعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

⁵¹ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See *مغني اللبيب*, ابن هشام.

⁵² Qur'an commentators differ as to the pronoun "هـ" in "إنه." Some say it refers to Isa (Jesus) and his return to Earth expressing definitive knowledge regarding the nigh of the Hour. And others say it refers to the Qur'an as

<p><i>ettabe'aon'e</i>(let-you^z closely-follow[me]⁵³); this (<i>is</i>) a <i>Sseratton</i> (road/way) straight.</p>	<p>بِهَا وَاتَّبِعُونَ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١١﴾</p>
<p>62. And let not assuredly repel you^b the Satan; verily he (<i>is</i>) for you^b a foe⁵⁴ manifest.</p>	<p>وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٢﴾</p>
<p>63. And <i>lamma</i> (<i>when/whence</i>) came <i>Esa</i> (<i>Jesus</i>) by the evidences-she^y [<i>he</i>] said: <i>qad</i> (<i>already and affirmatively</i>) I came (<i>to</i>) you^b by the <i>hekma'tey</i>^{w55} (<i>wisdom</i>)^{w56} and to [I]manifest for you^b some (<i>of</i>) which^x you^z differ in it^x; so <i>ettaqo</i> (<i>let reverentially guard you^z not to displease</i>) Allah and let-you^z obey [me]⁵⁷.</p>	<p>وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٣﴾</p>
<p>64. Verily Allah, He (<i>is</i>) my Lord and yourⁿ Lord; so let-you^z worship Him; this (<i>is</i>) <i>Sseratton</i> (road/way) straight.</p>	<p>إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١٤﴾</p>
<p>65. So differed, the parties, of among them; so <i>waylon</i> (<i>lengthy: stay in a valley in Hell/bane/woe</i>) for whom^f <i>dhalamo</i>⁵⁸ (<i>they^z wronged</i>) of a painful torment day.</p>	<p>فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ الْقِيَامِ ﴿١٥﴾</p>
<p>66. Do they^z wait except The Hour^w that [<i>it</i>^w] <i>ta'ateyahom</i>^w (<i>approaches/comes-to them</i>)^w suddenly^w while they not perceive.</p>	<p>هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٦﴾</p>
<p>67. The <i>akbella</i>⁵⁹ (<i>ultimate-faithful-friends</i>) then-day some (<i>of</i>) them for some (<i>are</i>) foe⁶⁰, except the <i>muttaqeenah</i>^x (<i>they who reverentially guard against Allah's displeasure</i>).</p>	<p>الْأَخْلَاءِ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿١٧﴾</p>
<p>68. O, [My]⁶¹ <i>eba'de</i> (<i>worshippers/submitters/slaves</i>): neither fear (<i>is</i>) on you^b today and nor you^f sadden.</p>	<p>يَعْبَادِ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿١٨﴾</p>
<p>69. Who^f believed they^z by Our <i>Aya'te</i>^w (<i>messages/signs/proofs</i>) and they^z [were] Muslims.</p>	<p>الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿١٩﴾</p>
<p>70. Let enter you^z the Paradise^w you^f and yourⁿ spouses (<i>wives</i>)⁶² <i>tobbaroona</i>⁶³ (<i>you^z are to be extended hospitality</i>)</p>	<p>ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ</p>

containing knowledge with respect to the Hour and the end of Time. In fact some read the word “لَعَلَّ” as “لَعَلَّ” meaning a “sign, or a mark” of the nearness of The Hour of Resurrection. See القرطبي.

⁵³ The letter “ن” in “فَاتَّبِعُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فَاتَّبِعُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁵⁴ The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان

⁵⁵ The English word “wisdom,” inextricably linked to human deficient knowledge and incomplete experience, is highly inadequate term to describe its supposed Arabic equivalent “hekma.” See footnote # 192 of earlier, or the Lexicon attached to this Translation, for an exposition of the word “hekma.”

⁵⁶ Ibid.

⁵⁷ See footnote 53 above only here regarding اطيعون.

⁵⁸ The word “ظَلَمُوا” = “ظالم” and “ظلم” = “wronged.”

⁵⁹ The word “أَخْلَاءُ” is “ultimate-faithful-friends,” i.e. friends without any “خلل” = defect. English as well as Arabic-English dictionaries almost all do not have an entry for “خلة.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect. Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as useless and invalid in terms of “خلة” as stated in The Qur'an. That is why I chose to express “خلة” as “ultimate-faithful-friendship” and “akbella” as “ultimate faithful friends.”

⁶⁰ See footnote 5137 above regarding “عَدُوٌّ.”

⁶¹ The speaker's pronoun “ي” in “عِبَادِ” by Arabic (linguistic) Rule, is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁶² The word “زَوْج” in “أَزْوَاجُكُمْ” is the singular of “زَوْج” = husband or wives. Hence, “زَوْج” = he is “زَوْج” = husband, and she is “زَوْج” and “زَوْجَة” = wife. See اللسان. The addressees here are the men.

and delight/high honors/and the most pleasing sounds-all with apparent indications).	تَحْبُرُونَ ﴿٧١﴾
71. (To be) circumambulated on them by platters of gold and goblets ^x ; and in it ^w what wish it ^x the selves ^w and delectate ^w the eyes ^w ; and you ^f (are) in it ^w immortals ^x .	يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧٢﴾
72. And <i>telka^w</i> (<i>she-that-afar-it^w/it^w</i>) (<i>is</i>) the Paradise ^w which ^{u64} you ^z (<i>had been</i>) bequeathed it ^w by what you ^c were working.	وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٣﴾
73. For you ^b in it ^w a multitudinous ^w fruit ^{w65} from it ^w you ^z eat.	لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٤﴾
74. Verily the criminals (<i>are</i>) in Hell's ^w torment immortals they ^z .	إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٥﴾
75. Not (<i>to be</i>) abated a'n (<i>off</i>) them and they (<i>are</i>) in it ^x <i>mublesoonax</i> (<i>ones that are nonplused</i>).	لَا يُفْتَرَعُ عَنْهُمْ فِيهِ مَبْلُوسُونَ ﴿٧٦﴾
76. And not We wronged ⁶⁶ them; [and,] but they were the <i>dha'lemeena⁶⁷</i> (<i>injustice-doers</i>).	وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٧﴾
77. And they ^z called: O, <i>Maliko⁶⁸</i> (<i>Custodian Angel of Hell</i>) let judge/finish ⁶⁹ on/over us your ^t Lord; said [<i>be</i>]: verily you ^b (<i>are</i>) <i>ma'kethona</i> (<i>stayers/remainers</i>).	وَنَادَوْا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكِثُونَ ﴿٧٨﴾
78. <i>Laqad</i> (<i>verily, already and affirmatively</i>) We came (<i>to</i>) you ^b by the right ^x ; [and,] but most (<i>of</i>) you ^b for the right ^x (<i>are</i>) dislikers ^x .	لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٩﴾
79. Or they ^z determined/sanctioned a matter; so verily We (<i>are</i>) determiners/sanctioners.	أَمْ أَمْرًا مُّرَمًّى فَإِنَّا مُؤْمِنُونَ ﴿٨٠﴾
80. Or they ^z reckon/assume (<i>that</i>) surely We hear not their secret and their <i>najwa</i> (<i>private-counsel</i>) ^w ; <i>bala⁷⁰</i> (<i>certainly-not</i>); and Our messengers ^x <i>laday⁷¹</i> (<i>directly and possessively are by</i>) them they ^z write.	أَمْ تَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨١﴾
81. Let-say [<i>you^s</i>]: <i>en(if)</i> [<i>was</i>] for <i>Ar-Rahma'ne</i> a son, then verily I am the worshippers' first.	قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبْدِينَ ﴿٨٢﴾
82. <i>Subhana⁷²</i> (<i>hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in</i>	سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ

⁶³ The word “تَحْبُرُونَ” has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds. See تفسیر الطبری and البیاض.

⁶⁴ The word “Paradise^w” is a feminine gender in Arabic, so its reference pronoun must be feminized, hence ^w.

⁶⁵ The word “فَاكِهَةٌ” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by ^w.

⁶⁶ See the Lexicon attached to this Translation for “ظالم” = “ظالم” = “injustice-doer” and “اَظْلَمَ” = “wronger.”

⁶⁷ The “ظالین” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

⁶⁸ The Custodian Angel of the Hellfire. See commentary of القرطبي.

⁶⁹ That is: let your Lord deprive us of life, better than the torment being inflicted upon them.

⁷⁰ The word “bala” = “certainly-not” is absolutely not synonymous to “yes” = “نعم,” see footnote 196 or the Lexicon attached to this Translation for more elaboration.

⁷¹ The word “لَدَى” in “لَدَيْهِمْ” from “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively are by” (them) seems to indicate such closeness. See اللسان.

⁷² The word “subhana” = “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana” = “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

ave and utmost consecration of) Lord (of) the Heavens ^w and the Earth ^w ; the <i>Arshe's</i> ⁷³ (Throne of Kingship) Lord <i>a'n</i> (off) what describe they ^z .	رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٧٣﴾
83. So leave them wade and play, until <i>youlaqo</i> (they ^z encounter/meet) their day which ^x they ^z (are) (being) promised.	فَذَرَهُمْ مَخُوضًا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٧٤﴾
84. And He Who (is) in the Heaven ^w an <i>Elahon</i> (a Deity) and in the Earth ^w an <i>Elahon</i> ; and He (is) The <i>Hakeemo</i> ⁷⁴ (infinite <i>bekmah</i> ⁷⁵ Possessor), The Omniscient.	وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٧٥﴾
85. <i>Tabaraka</i> ⁷⁶ ([He] firmly bestows as [He] accepts multitudinous goodness and worthiness) Who for Him (is) the Heavens ^w and the Earth's ^w proprietorship and what (is) between them both; and <i>endabo</i> (by His munificence/by His Rule) The Hour's ^w knowledge ^x ; and to Him (are to be) returned you ^z .	وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٦﴾
86. And not possess who ^r they ^z invoke of lesser than-/without Him the intercession ^w except whomever [be] witnessed by the right while they know.	وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٧٧﴾
87. And <i>la'en</i> (indeed if) you ^h asked them: Who ^a created them; surely assuredly ⁷⁷ say they ^z : Allah; then wherefrom ⁷⁸ <i>yo'afakoona</i> ⁷⁹ (they ^z : are off-right dissuaded/are dissuaded speciously).	وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٧٨﴾
88. And his say ^{x80} : O, my Lord; verily those (are) people not believing.	وَقِيلَهُ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٧٩﴾
89. So let-pardon [you ^s] <i>a'n</i> (regarding) them and let-say [you ^s]: peace; so will know they ^z .	فَأَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٠﴾

⁷³ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

⁷⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

⁷⁵ See the *Lexicon* attached to this *Translation* for “*bekma*.”

⁷⁶ See the *Lexicon* attached to this *Translation* for this important word “تبارك.” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness..

⁷⁷ The “ل” in “اليقولن” is a juratory “ال” = “القسم” amounting to = “التأكيد”, i.e. affirmation, expressed here by “assuredly”.

⁷⁸ The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁷⁹ The word “يُؤْفَكُونَ” means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

⁸⁰ The word “قِيلَهُ” is made up of “قِيلَ” and the pronoun “هُ” belongs to the Messenger. +